[Post-Chaco Period]

In 159
one room there is a bed and hammocks, and the [352]
other room is set up with shelves and a counter. [353]
His goods are on the shelves or on the floor behind [405]
the counter. He has a beam scale suspended from
the ceiling.

Domingos and his family cultivate a large field [241]
outside the village, growing manioc and sugar- [443]
cane. He produces manioc meal and raw sugar, [438]
which he sells in his store. In Taunay he buys
rice, maté tea, beans, salt, kerosene, matches, cigarettes, soap, white sugar, and candy, which he sells to the Indians.

Domingos learned to read and write and to do [891]
simple arithmetic in the mission school. Until 15, [997]
he worked with his father on his little farm. Later he went periodically to work on the neighboring fazendas. In 1932 he began selling meat and other goods, but when his wife died he abandoned the store for some years and worked away from the village.

CARTER

Antonio Aurelio was born in Bananal about 65 years ago. He is married and has six grown children. Aurelio, his wife, and four of his chil- [592]
dren live in a five-room, painted adobe house with a tile roof. The furniture consists of home-made [352]
tables, chairs, and benches, and a bed for Aurelio [513]
and his wife. The children sleep in hammocks. In his front room Aurelio has an old typewriter [405]
and on a shelf two old cameras, which he takes [416]
great pride in being able to use.

Aurelio owns two horses, a cow, a calf, a dog, [231]
10 chickens, and 4 turtles. Outside the village he [241]
cultivates five lots, growing principally manioc. His daughters make manioc meal, which he sells to the Indians. Aurelio himself transports goods [494]
and people between the railroad station at Taunay and the Post. He charges 10 to 20 cruzeiros for a trip to the station, some 4 km. away.

Aurelio learned reading, writing, and arithme- [212]
tic from a Brazilian while he was working away [997]
from Bananal. He later studied with a Protestant missionary. He now reads the Bible in Portu- [191]
guese, Spanish, and Guaraní. He understands a little English. He reads newspapers and is the scribe of the village. He has traveled widely, first as a cattle driver and later when he gave evidence about Indian affairs in Rio de Janeiro.

/85 cont./ [Bananal and Ipegue]

361 tendency to urbanization, did not fail to contaminate Ipegue,
[628] for the simple reason that the inhabitants of Ipegue had to go
[496] through Bananal to reach the railroad line; this owing to the geographic position of Bananal, situated between that aldea
[133] and the neo-Brazilian settlement of Taunay. The boundary
[132] between the two aldeas is Ipegue stream, full during the rainy reason--December to February--and reduced to a stream in the
[312] dry season, easily crossed on foot. It and two reservoirs, one in each /86/ of the aldeas, supply the communities with water.
[231] Which is not to say that in some years Ipegue and Bananal have not suffered from total drought; this is also the problem of Cachoeirinha, Passarinho, and Moreira.

[184] The layout of Ipegue is the same as that of Bananal, excepting naturally that degree imposed by the tendency to a
[348] more rapid urbanization of the latter. It comprises a central nucleus of 50 houses, aside from the post (a subpost, subordinate to the Taunay Native Post), the school, and the Catholic
[491] church. At the boundary with Bananal, that is, close to Ipegue stream, thus next to the road that connects the two aldeas, we find five ranchos with their respective farm plots. On the other side, northwest of Ipegue, on the boundaries of the reservation, there is a concentration of ranchos, about a half
[241] score, at the place called "Roças." Similarly to Cachoeirinha and Bananal, the farm plots of the inhabitants of the central nucleus are quite far off, in duly fenced-in areas, protected not only from cattle but also from pigs and chickens.

621 Ecological speaking, Ipegue and Bananal are tied to
439 the city of Aquidauana, whereas Cachoeirinha, Moreira, Passarinho, União, and Lalima are tied to Miranda. The major purchases in those communities are made in Aquidauana,
[441] while minor ones are made in Taunay. In this regard, we had
[443] the opportunity to meet the Terêna "bolichoeiro" of Bananal, in Aquidauana, and we saw the amount of his purchases to supply his store in the aldea. But, aside from Bananal and Ipegue, two other aldeas are also tied to Aquidauana and far more intimately so: they are Limão Verde and Aldeinha.